CONFIDENTIAL.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJÁB,

NORTH-WESTERN PROVINCES,

OUDH, CENTRAL PROVINCES, CENTRAL INDIA, AND RÁJPÚTÁNÁ,

Received up to 1st October, 1886.

POLITICAL.

Circulation, 150 copies.

Burma.

The *Anjuman-i-Panjáb* (Lahore), of the 25th September, says that the news lately received from Burma is most unsatisfactory. At the time of the declaration of war against Theebaw the Anglo-Indian newspapers foretold that the Burmans would welcome British troops and gladly accept British rule, but events have belied their prophecy. Since the occupation of the province by the British army disturbances have continued unabated, and there is no knowing how much more bloodshed will be caused before peace is restored. It appears from the *Civil and Military Gazette* that about 6,000 Burmese, sufferers from the late floods at Mandalay, lately assembled at the door of the alms-house which has been opened for their support, and that twelve persons were killed and many more hurt in the rush that ensued upon opening. The official announcement that no heavy loss had been caused to the Burmans by the floods was quite untrue.

Circulation, 800 copies.

Russia, Germany, Austria, and Turkey.

The *Oudh Punch* (Lucknow), of the 23rd September, represents Prince Bismarck as holding by chains three hounds having the heads of the Emperors of Russia, Germany, and Austria, and called by the names of those countries respectively. The dogs will be let loose to prey on Turkey.

England and Russia.

The same paper publishes another picture in which an Englishman, called England, is represented as laying his crown and sword at the feet of a Russian, who has the head of a bear, on the Russo-Afghan frontier and as repeating a Persian verse which means "I am enamoured of thee; do as thou pleasest."

Circulation, 150 copies.

Rejection of Mr. Parnell's Bill.

The *Anjuman-i-Panjáb* (Lahore), of the 25th September, says that Mr. Parnell's Bill, which was intended to check evictions in Ireland, has been rejected by Parliament, as was expected. Had the measure been passed, the indignation of the Irish caused by the rejection of Mr. Gladstone's Home Rule Bill, would have been allayed to some extent, and the riots and disturbances, which have lately been frequent in that island, would have ceased. But the defeat of Mr. Parnell's proposal will add fuel to the flame. It would appear that the new Conservative Government will pursue a policy of coercion, but, looking at the character of the Irish, there is reason to fear that force will make matters still worse. The Government means to introduce a scheme of local self-government in both England, Scotland, and Ireland, but the Irish will not be satisfied until any special concessions are made to them.

GENERAL ADMINISTRATION.

Exclusion of Bengali students from Government scholarships.

The *Najmu-l-Akhbár* (Etáwah), of the 24th September, is glad to say that the Director of Public Instruction has issued orders to the effect that Government scholarships should not be granted to Bengali students in schools and

colleges in these provinces. This is as it should be. Bengalis do not contribute any portion of the cost of the Department of Public Instruction here, and therefore the grant of any scholarships to Bengali students is an injustice to native boys strictly so called.

Circulation, 165 copies.

Pioneer and native jurors.

The *Hindustán* (Kálákankar), of the 29th September, is surprised that the *Pioneer* does not consider natives to be yet qualified to be made jurors. Does not the Allahabad journal know that the *panchait* system, which resembles trial by jury in a large degree, has been in vogue in this country from time immemorial? Again, natives are as successful in the legal profession as Europeans. The *Pioneer* knows these things very well, but it finds pleasure in vilifying natives.

Supply of official news to native newspapers.

The same paper is glad to say that it appears from a letter communicated to Mr. Malabari's newspaper by its Simla correspondent that Lord Dufferin will shortly introduce several measures beneficial to natives. One of these measures is the supply of authentic official news to the leading native newspapers, in order to prevent the spread of false rumours. This is a step in the right direction.

Imperial Institute Fund, London.

The *Najmu-l-Akhbár* (Etáwah), of the 24th September, does not see why natives are asked to contribute to the fund which has been established at London to commemorate the Indo-Colonial Exhibition. The only result of the Exhibition to this country will be that those native manufactures which had hitherto escaped the notice of European artizans will be ruined by European competition. Natives may contribute to the fund under official pressure, as they did to the Lady Dufferin's Fund, but they will not do so voluntarily.

Circulation 500 copies.

Middle School Examination, Panjáb.

The *Áftáb-i-Panjáb* (Lahore), of the 24th September, says that in 1884 the Middle School Examination fee was one rupee, but

that it was raised to Rs. 2 in 1885 and to Rs. 3 this year. It is believed that next year the fee will be raised to Rs. 5! But such a high fee will press heavily on the poorer classes of candidates. Again, the Examination, which was hitherto held at the end of March, will in future be held in the beginning of January. This change will be beneficial to candidates, inasmuch as they will be able to work hard during the cold months of November and December. But the candidates for the next Examination will not have sufficient time to get up their books properly. Hence the examiners, considering this matter, should set rather easy questions.

Circulation, 165 copies.

Alleged misbehaviour of Lieutenant Salmon.

The *Bhárat Jíwan* (Benares), of the 27th September, after giving a Hindi version of the petition which one Bhao Singh is reported to have presented to the Political Agent of Kathiawar, complaining of the alleged misbehaviour of Lieutenant Salmon, observes that if Bhao Singh's story is correct, Lieutenant Salmon appears to be a singular person. It must have been a very amusing scene when the Judge left his chair and attacked the petitioner in open court. His conduct resembles that of a Christian missionary who, while lecturing a crowd of natives on forbearance, became angry with them and struck them with the copy of the Bible he carried in his hand! Government is not well advised in appointing such young and hot-headed Europeans to dispense justice. They should first be sent to Burma or Afghanistan for some time, in order that they may learn there to control their passions.

Circulation, 175 copies.

Account-books of native traders.

The *Naiyar-i-Azam* (Moradabad), of the 27th September, says that Civil Courts receive the account-books of native money-lenders and traders as trustworthy evidence in civil suits and decree their claims. But their account-books are so made that they can easily replace old leaves by new ones, if they like to do so. Hence it would be well if the leaves of the books were numbered or stamped by Government officers in such a manner that the traders could not tamper with them.

The *Agra Akhbár*, of the 28th September, is glad to say that, under the new management, the Agra College has made remarkable progress. The number of students has risen from 200 to 600, and the College distinguished itself at the University examinations both this year and last year. But now the institution is threatened with another serious misfortune. It is rumoured that Mr. Thomson, the Principal of the Agra College, will shortly be transferred to the Muir Central College at Allahabad on increased pay. But his transfer would inflict a severe blow on the Agra College. Hence it is necessary that either the Local Government should allow him the contemplated increase without removing him from Agra, or the College Committee itself should give him the increase.

Circulation, 150 copies.

Agra College.

The *Hindustán* (Kálákankar), of the 28th September, republishes an article from the *Bhárat Mittra*, of Calcutta, giving an account of an assault made in a train on the Eastern Bengal Railway by a European guard on a young native widow, who threw herself out of the carriage in consequence, and remarks that the misbehaviour of the guard cannot be too strongly condemned. If he is found to be guilty, he should be punished severely.

Circulation, 165 copies.

Misbehaviour of a European guard on the Eastern Bengal Railway towards a native woman.

The *Áftáb-i-Panjáb* (Lahore), of the 24th September, says that lately, when a European was riding somewhat recklessly, in the evening, at Chota Simla, a native woman, who carried a child in her arms, was knocked down and severely hurt by his horse. Mr. Justice Cunningham, who witnessed the accident, rode up to him, induced him to give her Rs. 20, and sent her to the hospital for treatment. In May last a labourer, while working at the top of the Government House at Simla, fell to the ground below and was injured. Mr. Justice Cunningham, who happened to pass by the place at the time, himself gave the man Rs. 5 and sent him to the hospital. All honour is due to such generous and sympathetic Europeans.

Circulation, 500 copies.

Mr. Justice Cunningham.

Circulation, 102 copies.

Social customs of Hindús.

The *Almora Akhbár*, of the 27th September, urges that, if Hindús are desirous of making progress, they should give education to their women, put a stop to child-marriage, and also get rid of the joint family system.

Circulation, 165 copies.

Child-marriage.

The *Hindustán* (Kálákankar), of the 26th September, undertakes to answer Kuar Shiva Náth Singh's letter in favour of Government interference with child-marriage. The newspaper strongly disapproves of the custom of child-marriage, but is opposed to State interference in social matters.

Circulation, 200 copies.

Id at Allahabad.

The *Hindi Pradíp* (Allahabad), for September, in a long article on the slaughter of kine at Allahabad on the day of the late Id, observes that as the Hindús of Allahabad have allowed kine to be killed in their midst without a protest, they do not deserve to be called Hindús. Now they are making a fuss over the matter in vain. They themselves have no power, nor are the officers disposed to espouse their cause. Hence they should quietly submit to every oppression or commit suicide by throwing themselves into the Ganges. There is among Hindús no union, which is proverbially strength. If on the occasion of the late Salem riots they had combined in agitating against cow slaughter, the practice would have been stopped. They should have foreseen that the outrage committed by the wicked barbarians at Salem might be repeated at other places. Government is always anxious to please Musalmáns, because there is union among them and they are a quarrelsome people. If the Hindús of Allahabad have not the perseverance of the Irish and are not prepared to make any sacrifices, they now need not trouble their minds about the Id affair. Whenever the Musalmáns offer any affront to them, they should remain quiet, as if they were still under the rule of Aurangzeb.

Circulation, 550 copies.

The *Prayág Samáchár* (Allahabad), of the 29th September, adverting to the quarrel between the Hindús and Musalmáns at Allahabad connected with the Id, regrets to say that Mr. Porter, in granting permission to the latter to kill kine on that day, was deceived by the misrepresentations of Muhammadan police officials If the Magistrate again lends an ear to those prejudiced officials and allows them to carry out the evil designs which they are reported to be devising, the *Samáchár* will not be surprised if a serious outbreak occurs sooner or later. The relations between the two classes are becoming worse and worse every day. Musalmáns insult Hindús by telling them how the Magistrate allowed them to kill kine freely. Hindús are disposed to stop all dealings with Muhammadans in disgust. On the other hand, some Musalmáns threaten to kill those Hindús who refuse to deal with them. Muhammadans have given out that they will in future always kill kine, even on occasions of ordinary festivals or marriages in their families. The butchers say that they will supply beef in place of mutton to Hindús, and are also to be found carrying meat in streets and bye-lanes for sale against municipal bye-laws. It is needless to say that Hindús are much dissatisfied at this and are at a loss to understand why the municipal committee does not interfere. There is reason to think that Musalmans are inclined to create a disturbance during the Muharram this year. On the 27th September copies of an Urdu letter were distributed among Musalmáns in large numbers. If any Government officers do not believe these things, they should quietly go to the editor, who can easily furnish ample proof. Hence the Magistrate should adopt necessary precautions for the maintenance of peace during the Muharram. It would be well if Mr. Porter convened a public meeting of the Hindu and Muhammadan nobility and gentry of the district, and induced the latter to put a stop to the slaughter of kine on the day of the Id, inasmuch as the Muhammadan religion

The same.

does not *enjoin* it. (A local correspondent of the same paper complains that at Katra butchers sell mutton in public streets and thoroughfares and also carry beef uncovered, in order to annoy the Hindús, and that bakers roast and sell beef openly in streets).

Circulation, 90 copies.

Cow-slaughter.

The *Bhárat Bandhu* (Aligarh), of the 24th September, says that full accounts of the outrages committed by Musalmáns at Allahabad, Ludhiana, and Umballa on the day of the late Id have already appeared in newspapers. But similar outrages are reported from Budaun and Moradabad. The British Government prides itself on protecting the lives, property, and religion of the people, but the Hindús have a serious complaint in connection with cow-slaughter. It is well known that they consider a cow as a most sacred animal, while the most learned Maulvis have openly admitted that the Muhammadan religion does not enjoin the killing of kine. Under these circumstances, it is a matter of great surprise and regret that Government officers allow Musalmáns to kill kine in opposition to the royal proclamation of 1858. The partiality shown to Musalmáns in this matter creates suspicions in the minds of Hindús. Some say that Government fears Musalmáns, some are of opinion that Government considers the existence of ill-feeling between the two classes of the community as beneficial to the maintenance of its rule, and so forth. Government would do well to put a stop to cow-slaughter in deference to the feelings of Hindus.

Id at Umballa.

A correspondent of the *Koh-i-Núr* (Lahore), of the 28th September, in giving an account of the Id riots at Umballa, complains that Husain Khán, Inspector of Police, is chiefly to blame. On Báman Dwádashi the Hindús carried their idols in procession from the Mandi to the tank at the city gate; but when they were about to return, the District Superintendent

of Police, being deceived by the misrepresentations of the Inspector, required them not to go by the usual route; as in that case they would have to pass the tomb of a Muhammadan mendicant. Again, in order to annoy the Hindús, the Inspector gave a feast to Muhammadans on that day at the Khánkáh, which is situated in the Mandi itself, and consequently goats were brought to be publicly killed, and it is reported that beef was also boiled. The Hindús, hearing of these things, refused to take their idols back to the Mandi. Next day, which was the day of the I'd, the Musalmáns insulted the Hindús in streets, and consequently the latter closed their shops and went to the tank at the city gate. The Deputy Commissioner and the District Superintendent of Police desired them to open their shops in vain. In the meantime a carriage, loaded with carcases of kine, was brought to the Mandi. This still more increased the indignation of Hindús. In the evening the Deputy Commissioner forcibly dispersed the crowd of the Hindús at the tank, arresting fourteen, of whom twelve were fined Rs. 50 each and one Rs. 10 under section 151 of the Penal Code, and one was acquitted. Lála Murli Dhar, Vakíl, who defended the Hindús, was afterwards himself arrested. He has been released on security, and his case will be tried on the 14th October. The Hindús re-opened their shops on the 23rd September. (Other Hindú and Muhammadan newspapers of the Panjáb also give accounts of the riots at Umballa and Ludhiana, the versions of the former being in favour of the Hindús and those of the latter in favour of Musalmáns)

Circulation, 307 copies.

The *Siráju-l-Akhbár* (Jhelam), of the 27th September, complains that, on the occasion of the late I'd, the Municipal Committee of Gujrat issued orders to the effect that no person should kill a goat until it had been seen by the committee and he had obtained written permission on payment of one anna. The *Akhbár* condemns the restriction as unjust, and observes

I'd and the Municipal Committee, Gujrat.

that if the object of the committee was only to prevent the slaughter of sick animals, the Muhammadan religion itself enjoins the killing of young and healthy animals.

Religious quarrels between Hindús and Musalmáns.

The *Hindustán* (Kálákankar), of the 30th September, adverting to the religious quarrels between the Hindús and Musalmáns, advises the two classes to live peaceably and abstain from rioting. (The *Rozánah*, Lucknow, of the 29th September, counsels the two classes to celebrate their festivals without interfering with each other.)

Nawáb Nawázish Ali Khán, C.S.I., of Lahore.

The *Panjábí Akhbár* (Lahore), of the 25th September, is glad to say that Nawáb Nawázish Ali Khán, C.S.I., lately summoned all the Shia Musalmáns of Lahore to his house, advised them to celebrate the Muharram quietly at their houses, and warned them that if any of them would have a quarrel with the Sunni Musalmáns or Hindus, he would not assist them in any way.

Circulation, 800 copies.

Id at Muzaffarnagar.

The *Tátiya-i-Hind* (Meerut), of the 24th September, complains that at Muzaffarnagar, on the day of the late Id some Hindús forcibly entered the house of a Musalmán when he was about to kill a cow, and beat the inmates. Mr. Macpherson, the District Magistrate, happened to pass by the house at the time and himself saw a Hindu striking an old Muhammadan woman on her back with a stick. The Magistrate at once sent the Hindu to prison and found fault with the police officers for not being present at the scene of action. He has told the Musalmáns to obtain from Meerut a copy of the orders which he issued there for the regulation of the Id.

Muharram and Dasahra at Hamírpur.

The *Najmul-Akhbár* (Etáwah), of the 28th September, says that Mr. Whish, the Magistrate of Hamírpur, convened a public meeting of the principal Hindu and Muhammadan inhabitants of

the city and impressed upon them the expediency of making their own arrangements for the celebration of the Muharram and the Dasahra in an amicable manner. The Hindús and Musalmáns were highly struck with his speech, which is published *in extenso*, and themselves fixed times for the Muharram and the Ramlila processions with each other's consent. The *Akhbár* praises Mr. Whish for pursuing a policy of conciliation.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, weekly or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1886.	1886.	
1	*Áftáb-i-Ázamgarh*	Ázamgarh	Urdú	Weekly	Ilhám Alí	Sep. 27th	Sep. 29th	184 copies.
2	*Áftáb-i-Hind*	Jullundur	,,	,,	Barkat Alí	,, 25th	,, 27th	350 ,,
3	*Áftáb-i-Panjáb*	Láhore	,,	Tri-weekly	Díván Bútá Singh	,, 22nd, 24th, 27th & 29th.	,, 25th, 26th & 29th, & Oct. 1st.	500 ,,
4	*Ágrá Akhbár*	Ágrá	,,	Weekly	Shujáu-l-Hasan	,, 28th	,, 29th	150 ,,
5	*Aínu-l-Akhbár*	Morádábád	,,	,,	Dilávar Alí	,, 8th & 16th,	,, ,,	140 ,,
6	*Akhbár-i-Álam*	Meerut	,,	,,	Muqarrab Husain Khán.	,, 28th	Oct. 1st	70 ,,
7	*Akhbár-i-Ám*	Láhore	,,	Bi-weekly	Mukund Rám	,, 29th	,, ,,	2,800 ,,
8	*Akhbár-i-Chunár*	Chunár	,,	Weekly	Rajab Alí Khán	,, 28th	Sep. 30th	254 ,,
9	*Ahmalu-l-Akhbár*	Delhi	,,	,,	Fakhru-l-dín	,, 24th	,, 26th	84 ,,
10	*Aligarh Institute Gazette.*	Aligarh	Urdú-English.	Bi-weekly	Gulab Rái	,, 25th & 28th,	,, 27th & 30th,	510 copies (including 273 copies taken by Government.)
11	*Almorá Akhbár*	Almora	Hindí	Weekly	Sadá Nand	,, 27th	,, 29th	102 copies.
12	*Amjadu-l-Akhbár*	Badáun	Urdú	,,	Alí Amjad Husain	,, 21st	,, 25th	200 ,,
13	*Anjuman-i-Hind*	Lucknow	,,	,,	Chandan Lál	,, 18th & 25th,	,, 26th & 29th,	150 ,,
14	*Anjuman-i-Panjáb*	Láhore	,,	,,	Secretary to the Anjuman-i-Panjáb.	,, 25th	,, 29th	150 ,,
15	*Ashrafu-l-Akhbár*	Delhi	,,	Tri-monthly,	Mirzá Khán	,, 21st	,, 25th	102 ,,
16	*Asád*	Lucknow	,,	Weekly	Ahmad Alí	,, 28th	,, 29th	240 ,,

17	*Bahár-i-Hind*	Ágrá	,,	,,	Momin Husain	,, 25th	,, 28th	75	,,
18	*Bhárat Bandhu*	Aligarh	Hindí-English.	,,	Totá Rám	,, 24th	,, 27th	90	,,
19	*Bhárat Jíwan*	Benares	Hindí	,,	Rám Krishn Varmá,	,, 27th	,, 28th	2,200	,,
20	*Dabdaba-i-Qaisarí*	Bareilly	Urdú	,,	Thákur Prasád	,, 25th	,, 29th	200	,,
21	*Dabdaba-i-Sikandarí*	Rámpur	,,	,,	Muhammad Husain,	,, 27th	,, ,,	430	,,
22	*Dánish-i-Hind*	Multán	,,	,,	Ráj Náth	,, 22nd	,, 25th	120	,,
23	*Delhí Punch*	Láhore	,,	,,	Fazlu-l-dín	,, 22nd & 29th,	,, 25th & 30th,	315	,,
24	*Fasihu-l-Akhbár*	Alláhábád	,,	,,	Fasihu-l-lah	,, 27th	,, 30th.		
25	*Ghamkhwár-i-Hind*	Láhore	,,	,,	Mahárój Kishun	,, 25th	,, 28th	425	,,
26	*Gurmukhí Akhbár*	Amritsar	Gurmukhí	,,	Lahná Singh	,, 1st & 22nd,	,, 26th	275	,,
27	*Hání-i-Hind*	Allahábád	Urdú	,,	Sadaru-l-dín	,, 5th, 12th & 19th.	,, 30th	515	,,
28	*Hindí Pradíp*	,,	Hindí	Monthly	Bálkrishn Bhatt	For September	,, 29th	200	,,
29	*Hindustán*	Kálákankar	,,	Daily	Rájá Rámpál Singh	Sep. 24th to 30th,	,, 25th to Oct. 1st.	165	,,
30	*Jain Prakásh*	Farrukhnagar,	,,	Monthly	Jiyá Lál	For September	,, 25th	100	,,
31	*Jaipur Gazette*	Jaipur	Hindí-Urdú	Bi-weekly	Mahábir Prasád	Sep. 25th	,, 28th	125	,,
32	*Jalwa-i-Ezadí*	Meerut	Urdú	Weekly	Muhammad Khalíl	,, 23rd	,, 26th	125	,,
33	*Jám-i-Jamshed*	Morádábád	,,	,,	Jamshed Alí	,, 12th & 19th,	,, 25th & Oct. 1st.	125	,,
34	*Kárúnmal*	Lucknow	,,	,,	Muhammad Yáqúb	,, 27th	Oct. 1st	250	,,
35	*Kashí Patrikká*	Benares	Hindí-Urdú	,,	Lakshmí Shankar Misra, M.A.	,, 24th	Sep. 27th	575 copies (including 343 copies taken by Government).	
36	*Khair Khwáh-i-Álam*	Delhí	Urdú	,,	Mír Hasan	,, ,,	,, ,,	200 copies.	
37	*Khair Khwáh-i-Kashmír.*	Láhore	,,	,,	Sálig Rám	,, 23rd	,, 26th	350	,,
38	*Khair Khwáh-i-Panjáb.*	Gujránwálá	,,	,,	Birj Lál	,, 25th	,, 28th	300	,,
39	*Koh-i-Nár*	Láhore	,,	Tri-weekly	Harsukh Rái	,, 23rd, 25th & 28th.	,, 26th, 27th & 30th.	450	,,

List of newspapers examined—(continued).

No.	Name.	Locality.	Language.	Monthly, weekly or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1886.	1886.	
40	*Lahore Gazette*	Láhore	Urdú	Weekly	Dídár Bakhsh	Sep. 25th	Sep. 29th	100 copies.
41	*Latífu-l-Akhbár*	Gorakhpur	,,	,,	Abdu-l-Latíf	,, 24th	,, 26th	
42	*Lytton Gazette*	Delhí	,,	Bi-monthly	Buláqí Dás	,, ,,	,, ,,	400 ,,
43	*Márwár Gazette*	Jodhpur	Hindí-Urdú	Weekly	Gobardhan Dás	,, 20th & 27th,	,, 25th & Oct. 1st.	140 ,,
44	*Mashír-i-Qaisar*	Lucknow	Urdú	,,	Ghulám Muhammad,	,, 28th	,, 29th	200 ,,
45	*Matla-i-Núr*	Cawnpore	,,	,,	Durgá Prasád	,, 25th	,, 30th	59 ,,
46	*Mazáq kí Putlí*	Rámpur	,,	,,	Muhammad Rází	,, 23rd	,, 27th.	
47	*Masharu-l-Zirácat*	Meerut	Hindí-Urdú	Monthly	Muqarrab Husain Khán.	For September	,, ,,	320 copies (including 50 copies taken by Government).
48	*Mihr-i-Nimroz*	Bijnor	Urdú	Weekly	Muhibu-l-lah	Sep. 21st	,, 25th	350 copies.
49	*Mittra Vilás*	Láhore	Hindí	,,	Mukund Rám	,, 27th	,, 29th	350 ,,
50	*Mulkí Námabar*	,,	Urdú	,,	Jawád Alí Sháh	,, 24th	,, 27th	150 ,,
51	*Mulkí Shuhdá*	,,	,,	,,	Fazlu-l-dín	,, 20th & 27th,	,, 25th & 30th,	650 ,,
52	*Mullá Dopiáza*	,,	,,	,,	Alá Dín	,, 22nd	,, 26th	1,400 ,,
53	*Muraqqa-i-Tahzíb*	Lucknow	,,	Monthly	Bihárí Lál	For Septemehr	,, ,,	125 ,,
54	*Naiyar-i-Ázam*	Moráddábád	,,	Weekly	Amjad Alí	Sep. 27th	,, 29th	175 ,,
55	*Najmu-l-Akhbár*	Etáwah	,,	Bi-weekly	Rúhu-llah Khán	,, 24th & 28th,	,, 26th & 30th.	
56	*Najmu-l-Hind*	Moráddábád	,,	Weekly	Avtár Krishn	,, 15th & 23rd,	,, 25th & Oct. 1st.	160 ,,

57	*Nasím-i-Ágrá*	Ágrá	,,	,,	Jamná Dás	,,	30th	Oct.	1st	325	,,
58	*Nasím-i-Hind*	Fatehpur	,,	,,	Shiva Naráyan	,,	23rd	Sep.	25th	52	,,
59	*Nizámu-l-Mulk*	Morádábád	,,	,,	Fahímu-l-dín	,,	26th	,,	30th	100	,,
60	*Nár Afshán*	Ludhiáná	,,	,,	Rev. C. B. Newton	,,	23rd	,,	25th	755	,,
61	*Néru-l-Anwár*	Cawnpore	,,	,,	Abdu-l-Hamíd	,,	25th	,,	26th	344	,,
62	*Nusratu-l-Akhbár*	Delhi	,,	,,	Nusrat Alí	,,	24th	Oct.	1st	200	,,
63	*Nyáya Sudhá*	Hardá	Maráthí-English.	,,	Básudeva Bháskar	,,	29th	,,	,,	390	,,
64	*Oudh Akhbár*	Lucknow	Urdú	Daily	Sheo Prasád	,,	25th to Oct. 1st.	Sep.	25th to Oct. 1st.	660 copies (including 94 copies taken by Government.)	
65	*Oudh Punch*	,,	,,	Weekly	Sajjád Husain	,,	23rd	,,	27th	300 copies.	
66	*Panjábí Akhbár*	Láhore	,,	Bi-weekly	Shamsu-l-dín	,,	22nd & 25th,	,,	27th & 28th,	300	,,
67	*Panjáb Punch*	,,	,,	Weekly	Firozu-l-dín	,,	22nd	,,	26th	80	,,
68	*Pátu Khán*	,,	,,	,,	Abdu-l-Rahmán	,,	,,	,,	25th	400	,,
69	*Patiálá Akhbár*	Patiálá	,,	,,	Dín Muhammad	,,	28th	,,	30th	670	,,
70	*Prayág Samáchár*	Allahábád	Hindí	,,	Dewakí Nandan	,,	29th	,,	29th	550	,,
71	*Rafáh-i-Ám*	Siálkot	Urdú	,,	Díván Chand	,,	25th	,,	28th	300	,,
72	*Rafiq-i-Hind*	Láhore	,,	,,	Muharram Alí	,,	,,	,,	27th	450	,,
73	*Rafiu-l-Akhbár*	Benares	,,	,,	Ghulám Husain	,,	27th	,,	29th	350	,,
74	*Rahbar-i-Hind*	Láhore	,,	Tri-weekly	Nádir Alí Sháh	,,	23rd, 25th & 28th.	,,	25th, 27th & 30th.	413	,,
75	*Rájpútáná Gazette*	Ajmere	Urdú-Hindí	Weekly	Murád Alí	,,	27th	,,	29th	381	,,
76	*Ratn Prakásh*	Ratlam	Urdú	,,	Muhammad Abdu-l-Haq.	,,	23rd	,,	30th	125	,,
77	*Rohilkhand Punch*	Morádábád	,,	,,	Jamshed Alí	,,	12th & 19th,	,,	25th & Oct. 1st.	125	,,
78	*Roshnah*	Lucknow	,,	Daily	Tegh Bahádur	,,	25th to 30th,	,,	26th to Oct. 1st.	150	,,
79	*Sádiqu-l-Akhbár*	Bahawalpur	,,	Weekly	Dwárká Náth	,,	23rd	,,	26th	250	,,
80	*Safir-i-Hind*	Delhi	,,	Bi-monthly	Buláqí Dás	,,	30th	Oct.	1st	400	,,
81	*Sahífa-i-Qudsí*	,,	,,	Weekly	Muhammad Abdu-l-Qudús.	,,	23rd	Sep.	25th	325	,,

List of newspapers examined—(concluded).

No.	Name.	Locality.	Language.	Monthly, weekly or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1886.	1886.	
82	*Sajjan Kirti Sudhákar,*	Udaipur	Hindí	Weekly	Banshí Dhar	Sep. 20th	Sep. 25th	200 copies.
83	*Sajjan Vinod*	Agra	"	Bi-monthly	Sri Krishn Lál	" 30th	Oct. 1st	100 "
84	*Sarosh-i-Benares*	Benáres	Urdú	Weekly	Wali Muhammad	Oct. 1st	" "	450 "
85	*Shahna-i-Hind*	Meerut	"	"	Ahmad Hasan	Sep. 24th	Sep. 27th	120 "
86	*Shám-i-Oudh*	Fyzabad	"	Tri-monthly,	Dwárká Dás	" 21st	" 25th	150 "
87	*Shula-i-Tór*	Cawnpore	"	Weekly	Muhammad Ibráhím,	" 28th	" 30th	61 "
88	*Siráju-l-Akhbár*	Jhelam	"	"	Faqír Muhammad	" 27th	Oct. 1st	307 "
89	*Sitára-i-Hind*	Morádábád	"	"	Banwárí Lál	Aug. 4th & 12th,	Sep. 25th	126 "
90	*Subodh Sindhu*	Khandwa	Marátha-Hindí.	"	Lakshman Anant	Sep. 22nd	" "	200 "
91	*Sunni-i-Qaisari*	Rámpur	Urdú	"	Muhammad Rasá	" 23rd	" 27th	150 "
92	*Tahsib*	Morádábád	"	"	Rahat Alí Khán	" 27th	" 29th	60 "
93	*Tamaddun*	Lucknow	"	"	Piráu Chand	" 24th	" 28th	135 "
94	*Tattva-i-Hind*	Meerut	"	"	Ashraf Alí	" "	" 27th	300 "
95	*Vasir-i-Hind*	Siálkot	"	"	Mirzá Mavahid	" 26th	" 29th	182 "
96	*Vasíru-l-Mulk*	"	"	"	Ghulám Ahmad	" 21st	" 25th.	
97	*Victoria Paper*	"	"	Daily	Gyán Chand	" 22nd to 28th,	" 25th to Oct. 1st.	800 "
98	*Vidyá Vilásí,*	Dhár	Marathí	Weekly	Hari Bhásker	" 23rd	" 29th	120 "
99	*Wakíl-i-Alam*	Gházipur	Urdú	"	Sirájú-l-dín Ahmad,	" 27th	" 30th	225 "
100	*Zaidi-i-Hind*	Meerut	"	"	Sábit Alí	" 24th	" 27th	200 "

ALLAHABAD;
The 4th October 1886.

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